THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

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THE INVESTIGATION MEMORIAL VETOED BY THE GOVERNOR.

In another part of the *News* to-day will be found a Memorial of the Legislative Assembly, the elected representatives of the people of the Territory, to Congress assembled, praying that body before specially legislating for Utah, to appoint a committee to investigate the situation of the Territory, and especially the charges of disloyalty, insubordination, etc., made against the people thereof, by certain parties who are urging Congress to hasty legislation of that character.

The legislation thus demanded for Utah is of such an extraordinary kind, so malignant in spirit, so proscriptive in character, so destructive of the privileges, liberties, and rights of American citizens, and so thoroughly at variance with every understood principle of American government, that any one who is in favor of hurrying it through Congress, betrays thereby the fact that he is aware of the repulsive nature of such legislation, and every candid, fair-minded man will see at once the necessity, and be decidedly in favor of a full, free and impartial ventilation of affairs here, and of the alleged reasons why such legislation is considered necessary. What is there to be objected to in this? Is a perfect understanding of the situation a disadvantage to legislators, and is ignorance, or at most one-sided testimony, an advantage? If the people here are open to the serious charges preferred against them, and Congressional legislation is really necessary in consequence, what possible reasonable objection can there be to a fair and thorough investigation, that all the light obtainable may be had upon the subject before legislation is attempted? This, surely, must be infinitely better than legislating hastily, blindly, with partial information, and, consequently, with almost absolute certainty, in a blundering and entirely inadequate and unrequired manner.

Yesterday, Governor Woods took occasion, in vetoing the memorial, to make a long string of charges against the Legislature and the people, in his usual supercilious and dictatorial style, as if he was lecturing and hectoring a parcel of school boys. But what does all that amount to? It afforded his Excellency a chance for indulging in a little more of his peculiar kind of spread-eagleism. But supposing that all his charges were true? would that prove that careful investigation were

unnecessary? Not a bit. On the contrary, it would be a strong plea in favor of the strong necessity of investigation, and a careful, not random legislation, to remedy the wrong.

The Governor complains that the Legislative Assembly does not legislate precisely as he recommends. Is it under any obligation to do so? If it is, what is the use of a Legislature? The Governor himself could take its place, and be all-sufficient to perform its labors, as he evidently thinks he is. The Legislature is a deliberative assembly, and its duty is to act upon its own convictions of duty, and not to blindly and slavishly follow his. He may be superlatively sagacious and wise, but the Legislature is not bound by law to think so, nor to receive his suggestions as inspirations of infallibility. His Excellency may not conceive that it is possible for him to be a fallible creature, but we beg to assure him that he is, notwithstanding, and no men are more sensible of that fact than the members of the Legislature of Utah. In fact, his Excellency keeps thrusting that fact before their eyes with wonderful persistence.

The Governor complains that Congress has made certain acts criminal, and that the Legislature of Utah has not done the same. If Congress has done it, why need the Territory do it? Are not the acts of Congress sufficient? Do they need confirmation by the Territorial Legislature?

His Excellency says that crimes have been committed in Utah, and the criminals go unpunished. What has the Legislature to do with that? Why don't the judicial and executive officers administer the laws which the Legislature has enacted?

The Governor says the Legislature has violated the Organic Act. If so, Congress has had abundant opportunity to note the same, and why object to an investigation of such alleged mislegislation?

The Governor, in effect, gives the legislators a black character. What has he to do with that? The people have chosen them for their representatives. If any of them have broken the law, they are answerable to the law. The Legislature has heard rumors concerning his Excellency's antecedents, but what has the Legislature to do with those rumors? Must it talk about them ostentatiously and insultingly, in a message to him? Pshaw!

His Excellency says the election law of the Territory is not perfectly in accord with the U. S. law. If so, does his Excellency think the Territorial law superior to the U. S. law? Or, rather, is not the conflicting portion of the former made void by the latter, and therefore what need of harping upon the subject?

The Governor says there has not been a jury impanneled in Utah for more than three years, whose verdict would be valid, nor can there be under the present law? Does the Governor wish to usurp judicial functions? Does he set himself above the Supreme Court of the United States? Who is the very man that caused the impannelment of illegal juries for a year and a half or so? Who but the present U. S. Chief Justice for the Territory? It was not the proceedings of the Legislature, but the decisions of Chief Justice McKean that were absolutely and unanimously reversed by the Supreme Court in Washington, D. C. And who refuses now to have juries impanneled according to law, but this very Chief Justice? In the other two districts, juries have been impanneled lately, and it is only in this, the third, where they have not been allowed to be impanneled. From 1859, juries have been impanneled, at various times, in all the districts under the law. Yet his Excellency says they can't be.

In this hasty resume, we really cannot go into all the Governor's statements, for lack of time and space, but we will now take up one that he seems to make a principal reliance, that of the election of certain officers by the Legislature, in, as he claims, violation of the Organic Act, instead of letting him nominate them.

What does the Organic Act say on this point? The seventh section says:

"That all township, district and county officers, not herein otherwise provided for, shall be appointed or elected, as the case may be, in such manner as shall be provided by the

Governor and Legislative Assembly of the Territory of Utah."

Here is a provision for the choosing of certain officers. They may be "appointed or elected," "in such manner as shall be provided by the Governor and Legislative Assembly." In accordance with that provision of the Organic Act, the Governor and Legislature in former years provided a way—by "election," for the choosing of those officers. They were empowered, by the Organic Act, to do it either by appointment or election. They chose election.

Now what does the Organic Act further say? The same section says:

"The Governor shall nominate, and, by and with the advice and consent of the Legislative Council, appoint all officers not herein otherwise provided for."

What did the Governor and Legislature do in the premises? An Act of the Legislature was approved March 3, 1852, providing for the election of a Territorial Marshal and an Attorney-General by the joint vote of both Houses of the Legislative Assembly. We may take these two as representative officers, to make our present argument the more brief. From that time to this, those officers have continued to be chosen in that way. For twenty-two years the choice of those officers has been thus elective. Congress has been cognizant of this law, has never annulled it, but by non-annulment has virtually approved of it. Silence gives consent. This law and this method of choosing these officers has therefore the sanction, not only of prescription, but of local and Congressional law, and juries have been impanneled and cases tried through those officers so chosen. This accords with the opinion of the Supreme Court of the United States.

In 1870 a Federal Judge ousted the Territorial Marshal. But in the celebrated Engelbrecht case the Supreme Court of the United States, in 1871, unanimously decided the District Court at fault, and the Territorial Marshal the proper officer to execute processes in Territorial cases, and to impannel juries in such cases. Yet the Governor says it can't be done, and the Marshal is illegally chosen, and therefore no juries can be impanneled. The Engelbrecht decision says expressly:

"Nor do we think the other objection sound, viz: That the required participation of the Territorial Marshal in summoning juries invalidated his acts, because he was elected by the Legislature, and not appointed by the Governor. He acted as Territorial Marshal under color of authority, and if he was not legally such, his acts cannot be questioned indirectly."

In relation to the Territorial Attorney. This question, too, has gone before and been acted upon by the Supreme Court of the United States and decided in favor of the legality of that officer and his acts. We cannot now go lengthily into this case—"Zerrubbabel Snow, plaintiff in error, *vs.* The United States *ex rel.* Charles H. Hempstead, United States District Attorney. In error to the Supreme Court of the Territory of Utah."

The question was, which of the two attorneys—Territorial or Federal, is the legal officer to prosecute Territorial cases in the U. S. District Courts in the Territory? The decision of the U. S. Supreme Court was that Mr. Snow, the Territorial Attorney, was the proper and legal officer, thus again reversing the decision of the Supreme Court of the Territory. The decision was given in the October term, 1873. This is the language of the decision:

"The power given to the Legislature is extremely broad. It extends to all rightful subjects of legislation consistent with the Constitution and the organic act itself. And there seems to be nothing in either of these instruments which directly conflict with the Territorial law. If there is any inconsistency at all, it is in that part of the organic act which provides for the appointment by the President of an Attorney for the Territory. But is that necessarily an inconsistency? The proper business of that Attorney may be regarded as relating to cases in which the Government of the United States is concerned. The analagous case of the Marshal, and the separation of the business of the courts as to Government and Territorial cases, seem to give some countenance to this idea. At all events, it has sufficient basis for its support

to establish the conclusion that there is no necessary conflict between the organic and the Territorial laws. The organic act is susceptible of a construction that will avoid such conflict. And that construction is supported by long usage in this and other Territories. Under these circumstances, it is the duty of the court to adopt it and to declare the Territorial act valid."

There is an appeal case pending in the Supreme Court of the United States, involving the question of the jurisdiction of the Probate Courts of this Territory. But similar arguments may be used on that question, as on those relating to the Marshal and the Attorney, and the Engelbrecht case settled the jury matter.

Therefore the assertion of the Governor, that juries cannot be legally impanneled nor cases legally tried in this Territory, because of the imperfect state of the laws, is sheer pretence, without the slightest foundation in fact. In 1873, prisoners were tried and convicted, in the second judicial district, and sent to the penitentiary, and in the first district several men have been indicted, whose cases are now pending. It is only in the third district, and under Chief Justice McKean, that the court finds insuperable difficulties in the impannelment of juries and in the trial of criminal cases, in the very district and with the very judge where absolutely illegal juries, chosen by Federal officers, were in vogue for a year and a half, and disempanneled only on the reversory decision of the Supreme Court of the United States.

Thus the statements of the Governor as to the illegality of certain local officers, and the impracticability of impanneling juries and administering the laws, crumble to the ground.—*Deseret News.*

IMMEDIATE REVELATION.

BY PRIEST JOSEPH IRWIN.

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"Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets."—AMOS.

There is no principle, or doctrine, that the Latter-day Saints advocate with more persistency, or which is more obstinately opposed by the world, than that of immediate revelation, or, in other words, the revealed will of God to man in our day. The cry has been raised—"We need no more revelation, or Prophets; all that is necessary now, is recorded in the Bible, and the canon of Scripture is full." Does this agree with the portion of the prophecy of Amos, quoted above? or with the historical evidence given in the Bible bearing on this subject? We read, in the first portion of the Book of Genesis, that the children of men became so wicked and corrupt, that it repented God that he had created man, and the Lord decreed that he would cause a deluge of water to cover the whole earth and destroy every living creature that dwelt thereon, inasmuch as the inhabitants would not repent. The Lord called Noah and committed to him the message to deliver to that people, that unless they repented and turned to the Lord, they would be destroyed, and further instructed him to build an ark, that those who might adhere to his word might escape the judgment decreed. Noah preached one hundred and twenty years, thus giving the people ample time and opportunity to save themselves, but he only succeeded in saving seven souls. In a later time we find that the Lord appeared to Moses and told him that the cries of the children of Israel against the tyranny and oppression of Egyptian rule, had reached even to heaven, and said that he would make him (Moses) the instrument in his hands of effecting their deliverance. Moses did the Lord's bidding, and after much pleading with the despot Pharaoh, and anxiety caused through the infidelity of the Israelites, by the assistance of the power of God, he accomplished the mission assigned him. Passing down still further in the stream of time, we

arrive at the period when the Lord commanded Jonah to go to Nineveh, and warn the inhabitants that, if they would not repent of their wickedness, and humble themselves before the Lord, in forty days they, with their city, should be destroyed. Jonah declared the word of the Lord to the people, which was accepted by them, thereby saving themselves and the city from destruction.

The foregoing are three of the many instances which may be brought forward to show that, whenever the Lord designed bringing to pass any of his purposes, he did nothing but he revealed his secret to his servants the Prophets. Jesus Christ, on one occasion, thus inquired of his disciples, "Whom say men that I am?" to which they replied, that some thought he was John the Baptist, and some Jeremiah, &c., but Jesus, addressing Peter, said, "Whom say ye that I am?" Peter's answer was, "Thou art the Christ, the Son of the living God." Jesus answered him, saying, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven, and I say unto thee, thou art Peter, and upon this rock will I build my Church, and the gates of hell shall not prevail against it." Now, there are millions of people who believe that it was upon Peter that Christ said he would build his Church. If we follow Peter's history we find that he denied Christ three times after then, having been prevailed upon, no doubt, by that power which Jesus said should not prevail against the Church, which is one reason out of many others for not supposing that it was on Peter the Church was built. If we find the source of Peter's knowledge, then we have a correct idea of the foundation of the Church of Christ: "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." Here we find that revelation was the source of Peter's knowledge of the divinity of Christ. Where is the record that points to the time when the powers of hell prevailed against, or thwarted, the decrees of God?

In the age in which we are living, we see great and important advances made in the arts and sciences. We have railways, the telegraph, printing press, and traffic across the ocean by steam; in short, almost everything that we imagine can be invented to diminish the necessity of manual labor, and that will conduce to the general good of mankind, in their worldly pursuits, is known and in operation; yet, with all this amount of intelligence and knowledge, the masses of the people are in gross ignorance in regard to the plan of salvation. It is true that men have been educated in order that they may preach to the people such doctrines as the people will be disposed to accept, many doing so with the vain hope of uniting the various sects. But will they accomplish that expectation? No. The farther they withdraw themselves from the source of revelation, the wider will be the bonds that bind them together, until they burst, and they will no longer be able to stop the increase of universal division and strife, or the destruction that is already impending. With an understanding of the political, religious and social condition of the world, how can we, with any degree of honesty, say that we have no need of any more revelation than what is written? Jesus Christ declared that as it was in the days of Noah, so shall it be also in the days of the coming of the Son of Man. All Christendom, we have no doubt, will agree that the days of the coming of the Son of Man are near at hand. In the days of Noah a Prophet was sent to warn men and women of the destruction which ultimately overtook them, because of their rejection of revelation. Now, the Latter-day Saints declare that the Prophet Joseph Smith has been called in this age to declare unto the people that God has decreed the destruction of the wicked, and a grand and glorious plan has been introduced by the same means, whereby men might escape the calamities that have been pronounced by the Almighty. "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the Prophets."

The best court of equity is a good conscience.

TOUCHING UTAH.

The following are from the *Woman's Journal* of January 24 :—

IN COMMITTEE.

On the 16th inst., Hon. George Q. Cannon, the Delegate from Utah, made an elaborate argument before the House Committee on Territories, against what is known as McKee's anti-Mormon bill. He charged that it is in the interest of the United States Marshal and the District Attorney for Utah who, by its adoption, will reap a large pecuniary benefit ; that its effect will be to destroy the peace and prosperity of the people of Utah, and compel them to remove from the Territory. Mr. Cannon showed from statistics, that the affairs of Utah are so managed, under Mormon rule, that taxation is lower than anywhere else in the United States, being a very small sum per head to every man, woman and child. He denounced the bill as monstrous in its propositions, and ruinous in its tendency, and especially unjust and cruel to the women of Utah.

THE INDIANAPOLIS WOMEN.

A memorial has been addressed by the Indianapolis Woman Suffrage Association to each Senator and Representative in Congress, from the State of Indiana, protesting against the proposed disfranchisement of the women of Utah.

THE ENGLISH COMMON LAW IN UTAH.

The proposal to establish the English Common Law in Utah, which was condemned by the Faneuil Hall Meeting, and which Senator Frelinguysen disclaimed, in his letter to the Boston *Daily Advertiser*, has been revived in the House of Representatives. The telegraphic dispatches of the 15th inst., inform us that

"The subject of Woman Suffrage was before the House Committee on Territories to-day. Mr. Willcox, a delegate from the New York Woman Suffrage Society, said that Woman Suffrage in Utah originated in an address before the same committee five years ago.

"Delegate Cannon, of that Territory, admitted this statement was substantially correct.

"Mr. Willcox claimed that enfranchisement was first proposed as the only practicable mode of extirpating polygamy, and it would have that effect if the secrecy of the vote was secured by abolishing the marking of ballots with numbers or otherwise ; that till this secrecy was secured woman had not had a fair trial, and said, further, that the Woman Suffrage element was unanimous on this question, and that in the forthcoming political combination this element would be powerful.

"Miss Matilda J. Hindman, of Pittsburg, agent of the Pennsylvania Woman Suffrage Society, said if suffrage could be taken from women it should be taken from men for the same reason. She objected to the extension of the common law of 1776 over the women of the Territory of Utah."

"Mr. Carey stated that the Poland bill, which he would accept, simply operated to substitute the common for the civil law where not modified by decisions and legislation in Utah.

"To this Mr. Willcox assented, and Mr. McKee, Chairman of the committee, stated that the committee desired this and nothing more.

"Mr. Carey said the Mormons enfranchised the women of Utah to outvote the Gentiles, and they had no purpose or desire to elevate their women thereby.

"This latter allegation was emphatically contradicted by Mr. Cannon of Utah."

If Mr. Willcox "assented" to the proposed substitution of "the common for the civil law, where not modified by decisions and legislation in Utah," he made a very grave mistake. And for this reason : *the common law regards marriage as a relation between servant and master, a relation of servitude on the part of the wife, and of supremacy on the part of the husband.* That is the foundation principle which the common law lays down, and which underlies all statutory legislation concerning the domestic relations. Gradually, during the past century, the

growth of public sentiment has compelled the legislatures of many States to modify the common law by statutes which concede personal and property rights to married women. Wives are thus partially protected against absolute subjection. But after all, this is only patchwork legislation. The *principle* of the law is against the rights of married women everywhere, and wherever lawyers and courts can find a loophole, the authority of the husband is sustained and the individuality of the wife is sacrificed.

Now, this common law theory of marriage contradicts Nature, Reason, Justice and Common Sense. It is at variance with the principle of Equal Rights and the Golden Rule of Christianity. A true marriage is a noble and permanent partnership of equals with reciprocal rights and duties. It is the most tender and sacred and intimate of human relations; but it is a relation of equals. There never existed a thoroughly happy marriage where supremacy was practically asserted by the husband, or submission consciously yielded by the wife. This false theory of domestic despotism is a prolific source of discord and a most dangerous foe of domestic peace and happiness.

To remand the unfortunate women of Utah into political disfranchisement would be an outrage upon their rights as American citizens. It would do to women in Utah precisely what a law abolishing negro suffrage would do to colored men in the South. But to subject the women of Utah to domestic slavery, under the old English common law, would be equivalent not only to taking away the negro's right to vote, but to restoring him to the authority of his master.

We protest against the proposed legislation, as destructive to the public morals. If the proposed Bill should become a law, Congress need not be surprised if the women of Utah should refuse to enter into legal marriages. If they can only do so by submitting to the disabilities of the common law, if subjugation is made the alternative of polygamy, women may be driven to repudiate the shameful sanctions of this debauched and cruel government, as her only refuge from bondage, and her sole guarantee of individual liberty. Is it wise to place her in so cruel a dilemma?

In 1872, the Republican party, at Philadelphia, declared itself "mindful of its obligations to the loyal women of America for their noble devotion to the cause of freedom," their admission to wider spheres of usefulness was "viewed with satisfaction," and their honest demands for additional rights were declared worthy of "respectful consideration."

Women accepted these declarations as sincere, and helped to elect the Republican candidates. But if Republican Senators and Representatives disfranchise the women of Utah, and subject them to the cruel disabilities of the common law, 1876 will see a very different state of feeling, and may witness a very different result. "Whom the gods seek to destroy they first make mad." Let us hope that the warning will be heeded.

H. B. B.

Many a man thinks it's virtue that keeps him from turning a rascal, when it's only a full stomach. One should be careful, and not mistake potatoes for principles.

TEA.—The steady increase in consumption which this article of food exhibits year after year is a subject of congratulation to all concerned in the trade. In 1871 the consumption of tea in the United Kingdom amounted to 123,500,000 lb.; in 1872 it increased to 127,750,000 lb.; and in 1873 it had reached 132,000,000 lb. The quantity exported from the United Kingdom, on the other hand, again shows a marked falling off. In 1871 it was 41,000,000 lb.; in 1872, 38,500,000 lb.; and in 1873, 32,500,000 lb. This falling off is due entirely to the preference shown by Continental buyers for direct shipments from China, instead of supplying themselves, as formerly, from this market, and is in point of fact a real gain to the home-trade buyers, inasmuch as it does away with the competition which used to occur between the two branches of the trade.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 10, 1874.

"WHAT SHALL WE DO?"

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SUCH were the words of those to whom Peter was speaking on the day of Pentecost. The Apostle was engaged in preaching the Gospel to the multitude assembled, and so far convinced them of the truth of the message which he and his brethren had been commissioned, by Jesus, to preach "unto every creature," that they were made believers in Christ, and asked Peter what they should do to be saved. Now, this question was, under the circumstances, a very natural one, taking into consideration that nearly all, if not all, present on that occasion—several thousand souls—had previously been unbelievers in the doctrines then enunciated. They had been, no doubt, believers in the Prophets of the Old Testament, but Peter evidently did not deem that sufficient. They were to be made believers also in the *living* Prophets of the New Testament; and in order to prove their faith by their works, they were commanded in this wise,—"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." It needs not the wisdom of the world, nor the learning of colleges, beyond a knowledge of the English language, to render these words intelligable.

Should a multitude of three thousand persons assemble, under similar circumstances, in any part of "Christian England," and an individual, Peter like, should stand up and, after preaching for an hour or more the doctrine that Peter preached, command them to "Repent and be baptized for the remission of sins," and that they should, in consequence of doing so, receive the Holy Ghost, which would cause them to "speak with other tongues, as the Spirit might give them utterance," to prophecy and do many other wonderful things, what would be the result? It is more than probable that the individual would be laughed at, and not at all unlikely that he would have three thousand revilers instead of believers. It would, also, be very doubtful whether he would be permitted to speak five minutes after giving utterance to such language, especially if he himself claimed to possess the Holy Ghost. He would be looked upon as attempting to introduce a new religion, and one that came in conflict with what is considered to be Christianity. And yet the words he would thus use, would be precisely the same as those uttered by Peter, in whose honor thousands of churches have been erected. All the Apostles preached this same doctrine, and Paul reproved the Galatians for so soon departing from the Gospel as it had been preached to, and received by,

them. The latter Apostle viewed with alarm the attempts that were then being made to "pervert the Gospel of Christ," for, said he, "Though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

If men lay claim to the title of Christians, they must necessarily believe as the primitive Christians did,—those who were the first fruits of the Gospel of Christ. "Why call me Lord, Lord, and do not the things which I say?" In believing differently to them, and doing anything else but the things which He commanded, will not justify us in claiming to be Christians, by no manner of reason or logic, but we are, to all intents and purposes, nothing more or less than anti-Christians. By rejecting Peter's words, even in the present day, we place ourselves in the same position that the Scribes and Pharisees were in —unbelievers and enemies to Christianity,—because, in order that the Jews might not imagine that salvation was limited to them, or that there would ever be a different law of adoption than the one taught by him, he said, "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." No man, therefore, has any authority to say that what Peter declared to be necessary for believers to observe, is now no longer needed. When ministers tell their congregations that spiritual gifts are done away because they are not necessary in this age of progress and enlightenment, they are deceiving and misleading the people, and those who give credence to such unauthorized assertions are the dupes of a false and corrupt Priesthood, who "teach for doctrine the commandments of men."

J. C. G.

ABSTRACT OF CORRESPONDENCE.

HOLLAND.—We are in receipt of a letter from Elder S. Van Dyk, dated Feb. 25th, in which he informs us that his health is not so good as he might wish, but that he is still laboring among the people in the hope that many more may embrace the Truth. He says, "The Dutch are a slow people in every respect —temporally and spiritually. It seems characteristic with them to put off till tomorrow what they can easily do to-day. There are many of them who say that they know it is necessary for them to be baptized for the remission of sins, and that the so-called Christian world lieth in darkness, and they will freely acknowledge the truth of our message; but when we ask them, 'Why don't you repent and be baptized?' they answer in this wise, 'I will think over it,' or 'I will, when I have time,' or 'I am not exactly sure that plural marriage is a correct order,' &c. The brethren and sisters are, as a general thing, living their religion. Some of them purpose emigrating with the first company. They have sold their houses and lands, and are very anxious for the time to come when they may bid farewell to Babylon."

MINUTES OF A DISTRICT MEETING,

HELD IN THE MONCKTON ROAD LECTURE HALL, JARROW, SUNDAY, MARCH 1, 1874.

10 a.m.

Present—Elders John C. Graham, from the Liverpool Office, H. S. Gowans, President of the Newcastle and Durham Conference, and Volney King, Traveling Elder in the same Conference.

The meeting, which was composed

of the Priesthood, was called to order and the choir sang—"The morning breaks, the shadows flee," &c.; after which President Gowans engaged in prayer, when the choir sang—"Come ye that love the Lord," &c. Prest. Gowans said that the District Meeting then held was the beginning of a series of such meetings, and that it was designed to hold one every month for, at least, some time to come. He further said that these meetings would be held in different parts of the Conference, so that all the Saints might have the privilege of meeting together in larger numbers than they were in the practice of doing in their respective Branches, and, thereby, form a more extended acquaintance with each other. He strongly recommended the necessity of such gatherings, as having a tendency to draw the Saints together and make them more united than they were, and to make their influence felt where it was now supposed there were no Latter-day Saints to be found.

Elders S. Kidd, Prest. of the Jarrow Branch, W. Coulthard, Prest. of the Tottingham Branch, J. M. Parrish, Prest. of the Sunderland Branch, R. Harrison, Prest. of the South Shields Branch, Thos. Williams, Prest. of the Haswell Branch, and W. Simpson, representing the Witton Gilbert Branch, respectively, reported the condition of the Saints under their watchcare.

Elder J. C. Graham said that, although the brethren present might be unknown to each other, coming as they had done from various places and living so widely apart, yet, as a general thing, they met together with an amount of freedom and cordiality that would lead the world to suppose they had been long and intimately acquainted and had always been the closest of friends. This, he remarked, was the result of their having partaken of the one and the same Spirit. Spoke of the necessity of those holding the holy Priesthood being living examples of everything that the Gospel teaches. It was doubtful, he said, whether a person who could not live his religion in England, would be able to live it in Zion. Now is the time, and while they are in these lands, for the Saints to divest themselves of the habits and traditions of the world, that they may be the better prepared to resist their influence after they had gathered to Zion. Spoke on the ignorance of the religious world in relation to the Scriptures, and showed how diverse were the opinions of men concerning ancient prophecies.

Prest. Gowans directed a few remarks to the Priesthood on the subject of unity, and the necessity of the Presidents of Branches and Teachers doing themselves whatever they required of the Saints under their immediate watchcare. He contended that, if the Priesthood performed their duties, there would be little, if any, difficulty in inducing the Saints to attend to their duties.

Choir sang—"Great is the Lord," &c. Prayer by Elder V. King.

2.30 p.m.

Choir sang—"Arise, my soul, arise," &c. Prayer by Elder W. Coulthard.

Choir sang—"Ye Saints who dwell on Europe's shore," &c.

Prest. Gowans entertained the hope that those who had attended, and especially those who had come from distant places, might feel sufficiently remunerated when the day's meetings were over.

Elder J. C. Graham spoke on the subject of Gathering, showing how the Lord had required his people in various dispensations to move from place to place, and the purpose He had in view in commanding them to do so.

Elder Volney King exhorted the Saints to economize their means and gather to the land designated by the Lord, where Temples are to be erected and a place prepared for the coming of the Savior. Alluded to the prophecies uttered by ancient Prophets, and which are recorded in the Scriptures, and showed how those prophecies are being fulfilled in the present age. There is no religious organization, he said, to be found on the earth, outside of the Church of Jesus Christ of Latter-day Saints, that has the power the latter possesses. He made a few remarks on the Lord's Supper, saying that it was necessary for the Saints to meet together and, by partaking of that ordinance, have their spiritual strength renewed.

Prest. Gowans said that a very speedy and sure way of being delivered from Babylon and gathering to Zion was for the Saints to live as near to the Lord as they could and to pay their Tithing. Said it did not matter how poor they might be, they could observe that ordinance, and, by doing so, they would be entitled to the blessings of the Almighty.

Choir sang—"Oh, Lord our Father, let thy grace," &c. Prayer by Elder T. Williams.

6.30 p.m.

Choir sang—"Jehovah, Lord of heaven and earth," &c. Prayer by Elder V. King. Choir sang—"Let those who would be Saints in deed," &c.

Elder Graham addressed the congregation on the subject of the kingdom of God.

Elder Gowans followed and discoursed on the first principles of the Gospel.

Choir sang—"Glory to God on high," &c.

Benediction by Elder Joseph Henry.

In the evening the hall was filled with Saints and strangers.

H. S. GOWANS, President.
B. S. NEWTON, Secretary.

"GLASS CASE" EXHIBITION OF THE SIAMESE TWINS.

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All pathological inquiries needed in the case of the late unfortunate aberration of nature, the Siamese Twins, might surely have been swiftly and quietly performed by a few eminent American surgeons; and *The Lancet* might subsequently have told the public all that it was entitled to know on the subject. Such an unobtrusive way of dealing with an unpleasant task does not appear to meet with the approval of the Transatlantic "scientists"; and the "autopsy" of the Twins, whose remains should have been comfortably buried many days since, is to be conducted with much pomp and ceremony. The public, it is true, are to be excluded from the dissecting room—in what civilised country are they admitted to a scene so ghastly to any one whose interest is not purely scientific? But casts and photographs are to be taken at various stages of the post-mortem, and these works of art are to be submitted to the members of the "profession." All this is revolting enough, but a further announcement is of an even more unseemly nature. "The contract made with the widows of the Twins," we are told, "is a strictly legal document, and so worded that the slightest variation from it may be punished with severe penalties; and it is evident that the families of the deceased intend to use the corpses hereafter for their own pecuniary advantage." From this the inference would seem to be that the family of Chang and Eng, with the sharpest and most shameless of eyes to the main chance, contemplate making a public exhibition, of the "glass-case" order. The ligature between the bodies has already been severed, so that if the disgusting "show" is to be made to "pay" the dead Twins must be joined together again. To the retention of their remains as anatomical preparations in a surgical museum there could not be any objection. The skeleton of the Hottentot Venus is at the Jardin des Plantes in Paris. The skeleton of O'Brien, the Irish giant, is in our own Museum of the College of Surgeons. It is only against the "glass-case" display at a shilling a head that protests should be raised. The embalmed body of the poor hirsute woman called Julia Pastrana was really exhibited some time ago in America and on the Continent of Europe, and of this shocking circumstance curious use was made by Ernest Feydeau, who, in his novel "M. de St. Bertrand," imagined a brutal and rapacious widower making a public exhibition of the corpse of his wife, once renowned Opera-dancer who had been burned to death. Now, a wife's body may be the property of her husband; but how can a widow establish a legal right to the remains of her lord? As a widow she can only claim her "thirds;" and four-sixths

of Chang and Eng must consequently belong to the heirs at law. Pending the settlemet of this nice point, it would be as well to warn the showman fraternity that any attempt to exhibit the embalmed corpses of the Siamese Twins in England might be met, first, by a prosecution under the Anatomy Act, and next, by an indictment at Common Law for a nuisance. Considerations of prudence, if not of common decency, will probably spare us from the infliction of this threatened "glass-case" exhibition.—*Daily Telegraph.*

BUDDHISM AND CHRISTIANITY.

The growing interest of this country in India's affairs is pleasingly attested by the fact that the first edition of so expensive a work as "Tree and Serpent Worship" is exhausted in less than four years. A new edition of this interesting book is now produced, under the safe conduct of the India Office, which is yet more valuable than its predecessors, both in respect of plates and text. The plates have been re-arranged and added to, and the text has been materially altered, and in great part re-written. The work gives an account of the remains of two of the most celebrated topes, or sthûpas, raised in honour of Buddha and his doctrines—one being at Sanchi, near Bhilsa, in Central India, the other at at Amravati, near the mouth of the river Kistnah. Our readers are no doubt aware that a tope is a solid circular dome-like construction, enshrining the ashes or relics of some Buddhist Saint, the lower portion being surrounded by a pathway for peregrinating worshipers, inclosed by a stone railing, pierced by four gateways at right angles to each other. The ruins of two such buildings are illustrated in the book before us, one, as we have said, at Sanchi, the other at Amravati. The latter is considerably posterior in date to the former, so that a comparison of the magnificent sculptures with which both buildings are elaborately adorned, reveals much of the change in sentiment that had passed over the Buddhist community in the interval. The Buddhist religion is certainly one of the most remarkable emanations of the human mind, and this becomes especially apparent when we reflect upon its feeble beginning, its peaceful course, its stupendous development, and its tenacious hold upon the affections of the immense majority of mankind. It is also most remarkable for the singular parallel its history presents to that of the Christian faith. Both originated in members of royal races; both won their way by preaching and by the practice of manly virtues, honesty, and truth; both firmly established themselves after 300 or 400 years, by becoming State religions; both gradually corrupted for about a thousand years until a revolution reconstructed them; both were driven from the lands of their birth, and are now professed by aliens and strangers to their founders. Yet it is most certain that the growth of each was distinct from the other; there never was a point of union between the two creeds until modern missionaries sailed for the East. Buddha died 477 years before the birth of Christ, and his religion was adopted by king Asoka 600 years before Constantine the Great. Inscriptions on pillars and rocks, and ancient gâthâs, or poems, beside the direct statements of the Mahawanso, attest the originality and priority of Buddha's work; at the same time the light of history shines clearly on the origin of Christianity, and places its perfect independence of extraneous suggestion beyond all cavil. The Buddhist religion, therfore, is a subject alike interesting to the antiquary, the historian, the scholar, the philosopher, and the theologian, and everything tending to elucidate its history throws light upon a remarkable phasis of human development.—*Oriental.*

UTAH NEWS.

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From the Deseret News:—

The scene around the Fifth Municipal Ward voting place, the City Hall, commenced to be rather unruly and boisterous from about half-past four till the closing of the polls, at six o'clock last evening, (Feb. 9th). There was a big crowd of the amalgamation, concentration, mixed up, motley, all sorts opposition party, who kept up such a hideous yelling, bawling and shouting that it was next to impossible to proceed with the business of voting in the interior of the hall, as one person could not hear another speak when the words were uttered in an ordinary conversational tone. We had the genuine People's Ticket at the head of our columns for a week previous to the election, and we herewith also give that which was got up on Saturday, and upon which apostates, non Mormons and "disaffected Mormons" agreed to concentrate their forces: Mayor—William Jennings. Aldermen—J. M. Benedict, First Ward; A. Miner, Second Ward; N. Groesbeck, Third Ward; John Sharp, Fourth Ward; A. C. Pyper, Fifth Ward. Councilors—L. S. Hills, P. Pugsley, H. P. Kimball, Bolivar Roberts, Geo. Crismon, E. T. Mumford, R. B. Margetts, Feramorz Little, Le Grand Young. Treasurer—P. A. Schettler; Recorder—Robt. Campbell; Marshal—Henry Heath. It will be seen that six of the gentlemen whose names appear on that ticket were also upon the genuine "People's Ticket." These are John Sharp, A. C. Pyper, Geo. Crismon, Feramorz Little, P. A. Schettler, and Robert Campbell. And then Le Grand Young is absent in the States, and was probably not aware that his name was being thus put forward.

Thomas McClure, tried in the Probate Court for the crime of adultery and sentenced to five years in the penitentiary, was handed over to Warden Rockwood on Saturday (Feb. 7th), on a mittimus directing him to execute the sentence upon the convicted. The crime for which McClure has received this punishment was committed at Bingham, some time last summer.

Hon. Thomas Fitch has returned to Salt Lake.

We have received from Mr. W. J. Silver a photograph of a steam sinking pump, with double acting plunger. The pump is so constructed that it can work as easily in one position as another, at any angle. The improvements were invented and the whole thing built by Mr. Silver, and it is now in operation at the Emma Mine. Mr. S. is endeavoring to get a patent for this pump.

The city is being visited this season occasionally by large flocks of birds called "top knots." At times they almost cover the trees in some of the orchards. Some people have got out their guns and shot into those flocks, while the boys have thrown rocks at and dispersed them. Observation has proved that the visit of those little birds is most timely, and that they should be protected and encouraged, instead of destroyed and driven away. It is asserted that a good sized flock of those birds will, in the course of a few hours, clear an orchard of the eggs of those moths which are so destructive to the fruit crops, and which caused the apple crop of last season to be almost a total failure in this city. Let the useful little birds alone.

From the Salt Lake Herald:—

Yesterday (Feb. 9th) was a lively day, being election time. For the past few weeks we have kept the people informed on city election affairs, the various mass meetings and the several tickets adopted. At one time there were five sets of candidates before the public, each little circular combination having adopted a ticket besides the People's candidates nominated at the mass convention held in the Old Tabernacle on the 31st ult. During the latter part of last week a ticket also headed "The People's Ticket," appeared, with Hon. William Jennings for Mayor and the names of four of the gentlemen who were on

the regular People's ticket, the others being new names, but all the gentlemen being old residents and Mormons. On Saturday evening, at the meeting of non-Mormons in the Institute, it was intimated that there would be a change in the ticket; and early yesterday morning that change was announced in posters circulated throughout the city, signed by all of the non-Mormon candidates, "declining election," and calling upon their friends to vote the ticket headed by William Jennings for Mayor. This action concentrated the forces of two weak parties, and made a much stronger opposition, but one with little hopes of success. At 8 a.m. the polls were opened in each of the municipal wards and the rush began. The regular ticket had been printed in large type, on yellow paper, while the other was in small letters on white paper. But the opposition soon found that yellow paper was the most popular, and in a short time their tickets appeared on that colored paper. The size and shade were not exactly like the regular ticket, but after a few more changes, without close scrutiny it was hard to distinguish the tickets. The only other ticket in the field, and that with but few supporters, was the "school district representation" one, which soon left the field to the first two. The opposition was manifested to a considerable extent, though at the City Hall the main forces of each party were centred. Here the noise, bustle and confusion were intense, yet with all the best of feelings prevailed; not a fight nor other disturbance occurred. Carriages and hacks were kept running all day, taking ladies to the polls, who turned out in greater numbers than ever before at an election in the city. During the day the National Band was driven through the city in a wagon, with "For Mayor, William Jennings," on the sides of it, and flags flying therefrom. The rush in the outside Wards had closed by about noon, and after that hour voting was carried on quietly. But at the City Hall, even up to the closing of the polls, the rush had scarcely abated, and the excitement did not cease till the sealing of the boxes. At 6.30 p.m. the ballot boxes were returned from the several municipal Wards to the City Hall. The Mayor directed the Recorder to send invitations to Messrs. J. R. Walker, Fred. Auerbach, General P. E. Connor, and Captain Thomas H. Bates, to be present to witness the opening of the ballot boxes and the counting of the votes. Alderman Pyper and Messrs. John T. Caine, B. H. Schettler, John R. Winder, T. G. Webber and Paul A. Schettler were invited to assist the Recorder in counting the votes. At a little after 7 o'clock the counting commenced, the ballot box of each Ward being counted seperately, with the following result:—For Mayor: D. H. Wells, 3948; Wm. Jennings, 1677. For Aldermen: Isaac Groo, 3928; George Crismon, 3924; Jeter Clinton, 3895; John Sharp, 5477; A. C. Pyper, 5482; J. M. Benedict, 1681; A. Miner, 1666; N. Groesbeck, 1642. For Councilors: Brigham Young, 3944; Theodore McKean, 3941; Albert Carrington, 3945; J. R. Winder, 3938; Henry Grow, 3948; N. H. Felt, 3941; D. McKenzie, 3944; Feramorz Little, 5461; Thomas Williams, 3951; L. S. Hills, 1689; P. Pugsley, 1677; H. P. Kimball, 1652; Boliver Roberts, 1678; George Crismon, 1598; E. T. Mumford, 1622; R. B. Margetts, 1615; Le Grand Young, 1622; Elliot Hartwell, 47; T. R. Jones, 22; F. Auerbach, 24; A. W. White, 23; W. Fuller, 85; Adam Spiers, 4; T. D. Brown, 46. For Treasurer: P. A. Schettler, 5481. For Recorder: Robert Campbell, 5435; W. P. Appleby, 23. For Marshal: J. D. T. McAllister, 3934; Henry Heath, 1679.

It is our painful duty to announce the death, at two o'clock yesterday morning (Feb. 12th), of John Proctor, Bishop of the Tenth Ward, in this city. Bishop Proctor was nearly fifty-five years of age, having been born in Preston, Lancashire, England, March 5, 1819. He came to Nauvoo with the Latter-day Saints in 1841, and was always actively opposed to the unjust, partizan demonstrations against the settlers in that city. When the Mormons were driven out, in 1847, he went to St. Louis, and was Bishop of the Thirteenth Ward in that Stake. He came to Utah in 1850, settled in the east part of Salt Lake City, now known as the Tenth Ward, and since 1853 or 1854 has been first, Bishop's Counselor, and then Bishop, of that Ward. He was a man

well adapted to teach and lead his associates in good things, his well-balanced brain and good heart placed him on the right side of men and circumstances, and the progressive steps of the citizens there owe their prosperity, mainly, to his well-guided efforts. Though powerful against wrong, he made few enemies, as all his associates acquiesced in his good judgment. Bishop Proctor was one of those men ill-spared from our midst, and we join in sympathy with his bereaved family and large circle of friends.

From the *Ogden Junction:*—

Just as we go to press the Utah Northern is being connected! To-morrow, (Feb. 6), passage will be clear along the line from Ogden to Logan. Let us rejoice! We understand that a celebration will be held at Brigham City, to-morrow, at noon. Now push the line to Franklin, and then on to Soda and the North, and let Montana come down to meet us.

The following despatch was received last Saturday evening, at too late an hour for insertion:—St. George, Feb. 7th, 1874.—Hon. L. Farr:—To the officers and company of the Utah Northern Railroad:—We congratulate you on the successful joining of the track, and expect for the road a brilliant financial future, and that it will be great and lasting in its benefit to the people; and congratulate you on your zeal and perseverance in building your road, as all railroads should be built, by private enterprise, without the aid or patronage of the government.

BRIGHAM YOUNG.
GEO. A. SMITH.

Begging is now practiced to a great extent in this city. It has been reduced to an art. A man early this morning was seen to speak a few words to a small boy and girl, who were bare-footed and apparently destitute. They started off in one direction, while he came up town and stopped at the Z. C. M. I. warehouse, on Fifth street. About half an hour afterwards the children arrived at the same place, and the boy placed in the man's hands a parcel which it is supposed contained money. From under a ragged shawl the girl produced a bundle in which was evidently cast-off clothes. He then pulled out of a capacious pocket, two pair of shoes, which the children put on, having accomplished the object of their mission. The entire proceeding shows an instance of systematic begging, that is just now quite common. There is no need for this in Ogden. The poor are cared for in a different manner, and no one should encourage mendicancy.

REMEMBER YOUR RELATIVES AND FRIENDS.—There is an old and true saying, which runs as follows: "No man knows what good friends are worth until he lives without them." How soon some men forget this—good men, too, who were once highly esteemed by their relatives and friends for their loving kindness and considerate ways. Men who have begun to change in this way usually continue to grow worse, little by little, until in the course of years they become so churlish, that they are apt to disagree and quarrel with almost everybody on the slightest provocation. In fact, they cultivate a habit of ill-nature until it seems as though it were impossible for them to act in a friendly manner toward any one. In this way such a man is pretty sure to alienate all his friends, and at last find himself alone in the world. It is not only unfortunate but weak for a man to fail to appreciate the value of good relations and friends, and if he has fallen into the bad habit which we have described, he should, by all means, try to eradicate it, and always keep in mind the old saying, "No man knows what good friends are worth until he lives without them."—Selected.

An American contemporary mentions that a near-sighted hen, which mistook sawdust for Indian meal, and ate heartily thereof, then laid a nest-full wooden bureau knobs, and in three weeks hatched out a set of parlor furniture.